the restraining of vicious conduct, apart from any truly virtuous principle that may lodge in the human breast.

1. There are a great many direct encouragements given to virtuous, and restraints laid upon immoral conduct. There is the pleasant sentient feeling which the benevolent affections diffuse, by means of a nicely adjusted nervous system, through the bodily frame; and again, there are the nervous irritation and weakness produced by the cherishing of the malignant feelings or by sinful excess. Every one knows that the cultivation of virtuous affections is favourable to the health; that worldly cares and anxieties carried to excess, that envy, jealousy, and revenge, that the criminal indulgence of animal lusts, all injure and waste the body. God thus indicates, by laws more easily understood than those of the best ordered kingdoms, that he approves of moral conduct, and disapproves of the opposite.

2. Providence is so arranged, that in the natural course of events, virtuous action leads to a multitude of results which are beneficial to the individual. The upright man is trusted, and has a thousand means of advancing his interests denied to the cunning and deceitful. The friendly man receives friendship, which the selfish man can never obtain, or enjoy though it were granted to him. It needs no deep reflection to discover, that honesty is the best policy, that benevolence is its own reward; and multitudes act upon such prudential considerations, when higher principles might fail to maintain any powerful influence over them. Had God constituted his government on a different principle, and so that in the end vice were commonly successful, and productive of the greatest amount of happiness, truly we know not if there would be any remains of apparent virtue among the great mass of mankind ; it is certain that violence must have reigned to an extent which would have made this world altogether intolerable, and have rendered it a deed of benevolence on the

part of God to destroy it with all possible speed. But let us not
be misunderstood. We do not mean to assert that man has
nothing but a cold and calculating selfishness. We assume that
he has generous and sympathetic feelings, (we speak not now of
virtuous principle ;) and the aids to benevolence which God has
furnished serve the same purposes as props do to the ivy—give
it bearing and direction; and benevolence, we shspect, would
often fail without such a support to lean on.